

PRANAM



welcome
home
Lord

August 58 A.Y.

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER

PRANAM



Sisters, mothers, daughters.....

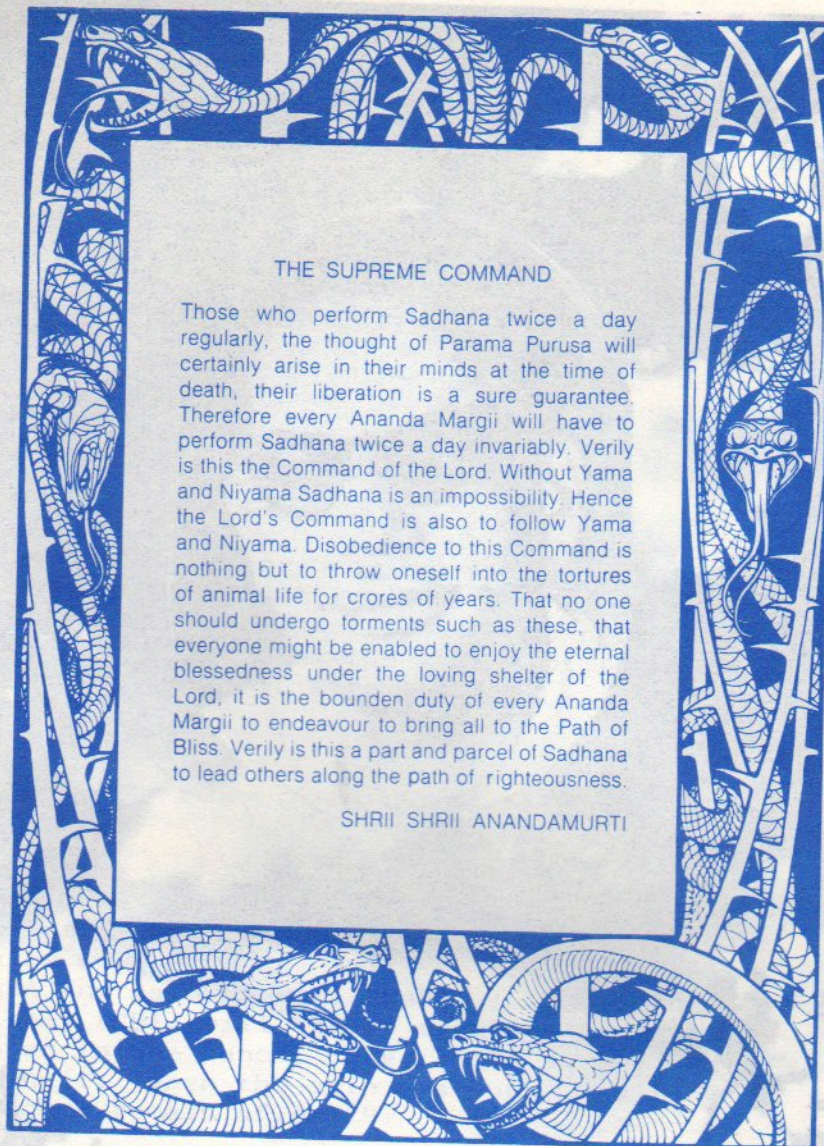
Come and experience for yourself the sweetness and strength found in the company of women learning and growing together ~ come to our W.D. retreat to be held from 24th to 1st of Septemb. at Sunrise School. Full time creche facilities will be available, run by Krishna and many interested brothers Cost will be \$15 to cover food & expenses, for more info. see PUSA newsletter.

ON TO VICTORY!

baba nam
kevalam baba
nam kevalam
baba nam
kevalam baba
nam kevalam
baba nam
kevalam baba
nam baba
kevalam
baba
baba

W.D. retreat

24th Sept - 1st Oct 1984



THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

You will be victorious.....	3
The Importance of Anti-Exploitation.....	4
Short History of Police Harassment	7
The Language Barrier.....	13
YOU are Free	14
Love and War	16
BABA's Omniscience	19
Sectorial News	21
Around the Sector	23
News Clippings	26

YOU WILL BE VICTORIOUS

When a group of Ananda Margiis reached Bankipur jail gate in a victory procession after the verdict of the Patna High court was announced, BABA sent a message for them in a small sentence - "You will be victorious in every sphere of life."



Immediately after hearing news of the victory, BABA said, "Just go ahead pulling the strings of the chariot, victory will run after you. You need not run after victory. Remember, the wheels of the chariot never stop at the barking of street curs."



Ac. Ramtanuji was quite worried even after the high court verdict was announced on the 4th July. He had an interview with BABA in jail. He anxiously approached BAEA and said to him, "BABA, I am apprehensive that they (CBI) will create troubles in getting bail granted in the Ranchi case". BABA smiled and told Ramtanuji, "When the ship has sunk, how long can the anchor remain afloat?"



"If you want to build a solid structure you will have to get it seasoned through the rain and the scorching sun. It takes some time no doubt, but the structure becomes sound and durable. Similarly, maybe some people have got disappointed in seeing our difficulties."

"I will say that this auspicious moment is not yet over. There is yet time and you will get sweets too."

(BABA said this two days before the verdict.)

The Importance of ANTI~EXPLOITATION

NIRAINJANA'S TALK AFTER DC 30/7/78
(After the first week of the comm-
ittal hearing for Govinda, Vishva-
mitra, and Narada).

Something very profound has happened this week, something that many of us may not actually have been aware of. Yes, there has been much coverage of Ananda Marga in the press and media and it certainly has been a dramatic week for the three brothers, but I feel the most significant development this week has been the strong and dynamic support of Ananda Marga expressed by the members of radical women's and radical homosexual groups. At the court we had constant, physical and moral support from a contingent of very concerned sisters. And this week the Sydney Gay Solidarity Group voted to support Ananda Marga because they were extremely concerned at what has been happening to us. Our persecution and harassment is part of a trend that is potentially threatening to all minorities in society.

At first it was tremendous getting such solidarity from non Margiis. However, something else happened this week that has made me feel this development has much deeper implications than simply immediate support and assistance. For some reason I found myself browsing through one of BABA's pamphlets, "To the Patriots", just at the part where He is talking about ways of uniting a society. Briefly, he proposes

that there are two main forces which unite groups, one is a very strong and universal negative sentiment and the other is a very strong and universal positive sentiment. The negative sentiment he puts forward is anti-exploitation and the positive sentiment is universalism.

But in the actual creation of a particular society or even in the creation of a nation or a group of nations by far the most important factor is the negative sentiment of anti-exploitation. It is not that the sentiment of universalism isn't there but that it by far plays the greater role after the establishment of a moralist government and in establishing a universal or global society of many smaller moralist societies.

Now how do these two events of increased solidarity and browsing "To the Patriots" fit together? They fit together in answering the question of how are we going to utilise and develop this support of non Margiis? How are we going to increase it? How are we going to channel it in a proper direction? The whole situation of having such solidarity is one I found extremely strong and joyous but somehow I wasn't sure about what to do next and what to do with this support. From "To the Patriots" it seems to me that at

least one of the things that we have to do is to make Ananda Marga's position in its opposition of exploitation more vocal and much more clear.

However, to do this we first have to understand what exploitation is and what it means. Briefly, exploitation is when one person or group takes an unfair share of society's resources. Basically, exploitation is a material thing although it may be perpetrated by physical, intellectual or economic means. These different means are used by different social groups, the different social classes or varnas, to maintain their respective control of society.

Now at first glance you might say that exploitation isn't a very

obvious thing in society, and it isn't. But one thing that is obvious is a direct result of exploitation and that is oppression. Because the only way one person or group can exploit another group or person is by actually enforcing that exploitation they must actually use some force. And the experience of this force is felt as oppression and the social relations that maintain the exploitation are called oppressive. There are many forms of oppression. Some are obvious like the oppression of women, yet in many situations the oppression simply becomes a way of life and permeates every aspect of every social relationship. So oppression isn't just directly ripping people off, it distorts and warps every aspect of life.



So in essence oppression is the personal, human reality while exploitation is the impersonal social situation.

It seems quite significant to me that up until now in this sector we have largely been in phase one of the seven stages; that is, we have been in the phase of establishing intellectual organisations, of propagating and establishing the means for propagating our ideology. Such organs as "Dharma", "Sister" and Renaissance Universal and many of our other activities fall into this category. But the second stage flows on from the first stage, and it involves the fighting of direct social oppression in the immediate lives of intellectuals, that is in the lives of Viksubdha Shudras.

It seems to me that the support that we now have from non Margiis comes from the most oppressed sections of the Viksubdha Shudras. Just this last week we have had support from the radical feminists and the radical homosexuals, two groups which initially you might think would not even consider supporting Ananda Marga. Yet if we analyse the situation a bit more closely in the light of BABA's philosophy, where he says that the true revolutionaries come from the oppressed intellectuals and warriors in Shudra positions, then we most definitely have the radical homosexuals and the radical feminists.

These are the most oppressed people today because not just their ideology but their whole way of life, everything about their social life is oppressed in modern society. So these are the groups which fit perfectly into the second stage which BABA has delineated and this is why I feel the events of this week have been so significant. Because we are now moving into a stage of not just propagating our ideology but of actually standing up for it in a real and practical

social situation. This is something much broader, dynamic and down to earth than anything that has occurred in this sector before.

And the amazing thing is that it happened without us really being aware of it. BABA has provided all. However, in the future I feel the phases will have to become a much more conscious process on our part. I feel that BABA gets things moving along and expects us to catch onto what's happening and use some of our own abilities (by His Grace) to keep the process going.

I'd just like to add something to this. As to how something very personal has fitted into this whole flow of amazing developments. It means that coming out as a homosexual, that something which I thought was just a personal sam' skara and the right thing to do at that point in time, has fitted in amazingly with all the social developments. Coming out, developing contacts, the gay movement and all the solidarity that has been expressed this week have actually left me bewildered. It's left me feeling just how totally He is in control because that personal act of assertion has now become a useful and integral part of the shift into the second phase of the development of Ananda Marga as a whole in this sector.

I think all that has happened this week augurs much for the future and it's going to be a much more dynamic future and a much more involved future. And I think we are going to get support from and also offer support in return to many groups and individuals in society that we have never even considered before. Ananda Marga is now firmly moving in the direction of fundamental, radical social change and no longer are we doing it alone ...

JAI BABA!

NAMASKAR.

Short History of Police Harassment

The following chronology of incidents of police harassment experienced by Australian and New Zealand members of Ananda Marga is by no means exhaustive. It is merely indicative of the type of attack that is being waged by the police against Ananda Marga. The details of many of the incidents mentioned below have now been submitted to the Federal Ombudsman. The Federal Ombudsman, in response to our submission, has expressed great concern over the harassments and has undertaken to pursue the matter with all seriousness.

Sept. '76. Morgan & M. Chapman, while distributing soup at an Ananda Marga soup kitchen for aborigines were stopped by CIB police who questioned them in detail about AM and why they were in Perth. The police then called a traffic policeman to book their car for mechanical irregularities. Upon complaining to the Police Commissioner, they were told that they fitted the description of some robbers.

29.11.76 At an AM demonstration in Canberra, protesting the unjust imprisonment of PR Sarkar, M. Dimelow while presenting a petition to the Indian High Commission, with police approval, was arrested for trespassing; T. Anderson was arrested for obstructing the High Commissioner, even though he was no-where near him; and K. Arn, a photographer, was physically assaulted by a Commonwealth policeman - who also removed the film from his camera and destroyed it. Charges are being laid in this latter case. With the other two incidents, the Commonwealth police involved fabricated stories to make their charges stick. But unbeknown to them a video film of the demonstration had been taken and was shown in court to reveal the truth of the matter. Subsequently the two demonstrators were acquitted. A case of perjury and false arrest against compol is being looked into.

Nov. '76 Z. Bowen, 13 years old, was stopped by the police (unidentified plain clothed) while on her way to the Ananda Marga school in Perth. They chased her through a park with flashing light and siren on, then picked her up and aggressively questioned her and threatened to hit her. They later dropped her at the school. Naturally by this time she was quite hysterical.

17.1.77 M. Meighen, Melbourne leader of AM, was questioned by Compol. When he refused to answer the questions regarding personal details of members they threatened to continually harass members to obtain information by staking out their houses and stopping them at every opportunity.

17.1.77 J. Ludvigsen was persuaded to come to the Canberra police station for a ten minute chat. In the several hours that followed he was threatened with physical violence, with charges of murder and possession of drugs. He was insulted and lied to. He was later released after making two statements in relation to a bicycle that he had once owned.

27.9.77 Compol visited M. Towsey, president of AM in Perth, to question him about AM, but he refused to talk to them. The same Compol then went to A. Kirkpatrick, headmaster of the AM school in Perth, and asked him questions regarding AM and the school. He also refused to talk with them. They became very angry and stated that they could get the information they were after from the Schools Commission. One week later two school inspectors spent three days at the school and later the Assistant Director of schools spent seven days there. They obtained all the information that the police had wanted. Although the Assistant Inspector tried to put forward a negative report, AM legal representatives managed to have an unbiased report drawn up showing that the school was efficient, but even with this report the State Government grant was withheld for some time. During this same period most of the students homes were visited by Compol.

Sept. '77 Compol came to AM office in Sydney to talk with the public relations secretary T. Anderson. M. Dimelow conveyed a message to the policeman that Mr. Anderson did not want to talk to him and that he should leave. He became abusive and threatened Mr. Dimelow with arrest on an undisclosed charge if he would not answer questions. He repeatedly refused to leave. Only after another person came to see what was going on, did he finally leave.

3.10.77 Acarya Bodhiishvara while in a public telephone in Melbourne, was stopped by a Victorian policeman who questioned him and asked for personal identification and also demanded his signature. His reason for doing this was that the Acarya looked like the suspect in a house-breaking offence, despite the fact that the Acarya was dressed in the orange and white robes and turban of a monk of AM.

21.10.77 Victorian Special Branch police, with warrants, simultaneously searched homes of three members of AM and the Melbourne centre. They were abusive and left the places in shambles. They refused to show the warrant at the Melbourne centre. Large quantities of papers and literature were taken for investigation.

*Commonwealth Police abbreviated to Compol

22.10.77 P. O'Callaghan whilst visiting the Canberra centre was approached by ACT police. When told he did not want to see them, one drove away, apparently to obtain a warrant while the others waited outside the house. When he later returned without any warrant, they went to neighbours' houses to question them as to who was at the AM centre. During that same afternoon, Mr. O'Callaghan and J. Towsey were pulled over by Compol who proceeded to question them, especially Mr. O'Callaghan, and when he refused to talk to them they threatened to stop him at every occasion until he did so.

Nov. '77 A relative (not a member) of G. Double (a member) was telephoned by Compol as to his whereabouts. The police were abusive and threatening during the conversation.

30.11.77 WA State Police and Compol came to the Perth centre with a warrant to search for stolen camera equipment. After a casual stroll through the house, they asked G.Jekic to come to the front of the house for questioning. Meanwhile they tried to keep other members occupied in the house. Police shut the front door when members tried to see what was happening. The police then produced a bag of marijuana and said to Jekic that he was under arrest. They took him to a police station where Compol questioned him for a few hours as to a stabbing incident in Melbourne. In the subsequent court case for possession of cannabis, Jekic was acquitted. The police alleged they obtained the drug from a pocket of the shirt he was wearing that morning. It was shown in the defence that the pocket was only a decorative flap. Charges are now being laid against the police involved.

12.12.77 J. Ilbery and P. Minolas, while driving in Perth city, were stopped by CIB detectives and thoroughly questioned. They were told it was in connection with a serious complaint. A short time later another police car pulled them over for questioning claiming that 'Minolas fitted the description of a guy who had pulled a big job.'

16.12.77 Compol entered the Brisbane centre without a warrant and wanted to question Ac. Abhiik regarding an immigration matter, although he is a naturalised Australian citizen. They were asked to leave several times and eventually an attempt was made to physically remove them. During this time they continually questioned Ac. Abhiik and when he would not give them any answers they threatened to arrest him. Eventually they left.

Dec. '77 M. Barnao, Principal of AM Sydney school, received a phone call from Compol regarding a former student who was supposedly abducted. He later made his own enquiries and established that this was a complete fabrication. Another Compol rang him to cover up contradictions in the first conversation and tried to establish that there was a mixup with another child, but he still continued to question Mr. Barnao about the first child and wanted to come out to the

school to talk to him and look through the school files.
Mr. Barnao eventually hung up when the Compol became abusive.

8.1.78 M. Chapman's mother was visited by Compol who questioned her about her son's whereabouts and also the AM school in Perth, where he was a teacher. Mrs. Chapman was greatly upset by their line of questioning.

Jan. '78 Australian airport authorities deported three New Zealanders, upon arrival, without any prior notification because they were members of AM. One was a 65 year old grandmother. Immigration Department later announced that it had a policy to refuse entry to any foreign margiis if they had had connections with violent acts. The three New Zealanders deported had never been involved in any violent activities.

Jan. '78 Compol visited the Hobart AM school during school holidays. No one was present except for tenants of a self-contained flat at the back (not members of AM). Compol 'fed' the tenants with alarming and completely unsubstantiated information concerning illegal activities of AM.

25.1.78 NSW State Police entered the grounds of the AM Australasian conference, allegedly to look for stolen cars. When told that they must leave as it was a private function they became extremely abusive and said they would come back with a warrant to search. They did not return.

1.3.78 Two Australians and an American, members of AM, were arrested in Bangkok for allegedly planning to blow up the Indian Embassy. Compol visited the Australians and tried to entice them to implicate Australian AM members in the Hilton bombing in exchange for having their own charges dropped. If they did not co-operate, they were told they would face stiffer charges as well as conspiring to blow up the Australian Embassy. The three have maintained their innocence and claim that they were framed by Thai officials paid by the Indian CBI.

28.3.78 "Sun-Herald", 2.4.78, "Australian", and "Daily Telegraph" newspapers all printed articles from material issued by Compol and ASIO that is unsubstantiated and defamatory, claiming that AM is responsible for the Hilton bombing.

16.6.78 Ac. Bodhiishvar, a teacher of AM, was deported from Australia after Immigration officials reneged on a promise regarding his visa, which they had advised him not to renew.

20.6.78 Ac. Rohinii deported from Australia as her visa had expired, after being detained in jail for two weeks.

20.6.78 Melbourne TV channel 0 was visited by Compol wanting to know details of a camera crew who had been at the AM centre filming a news programme.

21.6.78 D. Stafford and M. Chapman were arrested in Brisbane by Compol for allegedly stealing a mail bag. Next morning the charges were dropped.

29.6.78 Compol question the driver of a private bus firm about one of his passengers, Ac. Malinii, a teacher of AM, who travelled on a bus from Sydney to Perth.

29.6.78 Victorian police stopped G. Double in Melbourne city and searched him, saying that they were looking for drugs. They threatened to take him to a police station if he didn't answer their questions and later threatened to arrest him for illegal possession of ID documents if he did not co-operate, even though the documents were his. Later that day, two men were caught in a van outside the AM Melbourne centre, using a telescopic camera to film the centre.

30.6.78 M. Brown and S. Broom, whilst visiting the Brisbane centre were approached by the Queensland Special Branch who wanted to question them and search their van. As they had no warrant, they were asked to leave.

4.7.78 Mr. Brown and Mr. Broom were stopped in Brisbane city by eight State Police officers, saying they were searching the van under a health act. They were arrested for suspicion of possession of a prohibited plant. Next morning the charges were dropped as the plant was not marijuana, but peppermint tea.

July '78 Bjelke-Petersen, Premier of Queensland, claimed that a direct threat had been made against his life by AM and that he was on an AM 'death list' found by Sydney police in their June raid of AM Sydney HQ. The Sydney and Queensland Police denied that they knew of or ever had the list.

7.7.78 Perth police came to the house of Mr. and Mrs. Hook with a search warrant and confronted them with the information that a person had seen them changing a racist wall sign from "Asians Out" to "Asians Welcome". They were charged with defacing the wall, but they maintain they were improving it. Police also questioned them regarding extensive wall writing in the city which stated that AM is being framed by police and ASIO.

20.7.78 M. Dimelow was arrested for wall writing in Sydney. At the police station, when it was found he belonged to AM he was viciously beaten by a policeman and was forced to undergo a strip search in spite of the fact that he had already been bodily searched.

29.7.78 At a peaceful demonstration in a Perth city mall, G. Firmstone and P. Mundell were arrested for an 'unlawful meeting' as they sat meditating in protest against the police frame up of AM. The charges were dismissed.

30.7.78 A person living in the Adelaide Hills who had attended AM classes approximately two years ago was visited by Compol. He refused to talk with them. They said they obtained his name from a list they had.

3.8.78 Perth State Police simulatneously raided the AM centre and the AM school, and then raided three family homes with a warrant to search for spray cans, documents, and soiled clothing in connection with wilful damage. No incriminating materials were found.

People attending classes of AM who are not members have also been approached and questioned by police in Melbourne

AFTER BABA'S ACQUITTAL

As soon as the news of the victory had spread, Ac. Satyananda Avadhuta came to BABA with a sense of joy and reverence and he asked, "BABA, is the drama over?" BABA replied, "The first chapter of Kurukshetra is over."



The Language Barrier

- By Caturika who is presently engaged in the Home Tutor Scheme for teaching migrants English.

For a society to truly progress, it is essential that each of its members is contributing in a positive way to the collective welfare. If a member is inhibited from utilizing his/her potential, then that member hinders the collective movement forward, as well as hindering the member's own personal development. The more integrated the social unit, the more streamlined it becomes, then the more dynamic its movement forward.

What exactly does this have to do with migrants and the language barrier? Although multi-culturalism in itself adds colour, richness and depth to a society, there is no feeling of moving together while pockets of diverse cultural backgrounds are scattered to the wind. In fact, these very pockets serve to reinforce the cultural separation rather than highlight any individuality. This is not to say that cultural individuality must be annihilated, but that individuality must serve the collective interest - where it impedes, it must be sacrificed; where it contributes, it must be encouraged.

Language can just as easily be a tool of oppression as an instrument of communication. For the smooth running of a society, it is necessary that there be one common language to act as the common denominator of all other languages, in other words, language as an instrument of function (although it may also be of aesthetic value). Members not able to communicate within this language register will be prevented from participating in a reciprocal arrangement - they will be inhibited from contributing their worth and they will be unable to receive the social benefits to which they are entitled. Consequently

both the individual and the society will suffer from this broken relationship.

In the particular case of migrants who are unable to understand the language of the country where they live, there is an entire section of the society which cannot function at maximum efficiency either as individuals or as contributing members. Their stilted growth is the stilted growth of the society. For the social body to gain strength, its less advantaged parts also must be strengthened. It seems only natural, therefore, that conditions for the upliftment of individuals and consequently of the society, need to be provided.

One of these provisions is access to the common language. As a result, the individual benefits from a decreased sense of isolation and therefore of alienation, towards a progressive social awareness and hence an increased level of social activity and exchange. The society benefits from its members' increasing participation and sense of responsibility, thus evolving into a more and more integrated unit which is progressing faster towards a well rounded and humanitarian society.

Schemes for teaching English to migrants and aboriginals are funded by the government and no specific teaching qualifications or experience is desired from potential tutors. Contact your nearest department of adult education for details.

YOU are Free

Freed from the thought of having You in jail
We danced Your Love that will never fail
We sang Your name in the soaring song
The voices sounded near a thousand strong

All of our lives it seems You've been in there
So much to give and so few who care
Now with this victory the time has surely come
The world must feel the rising of the sun

CHORUS:

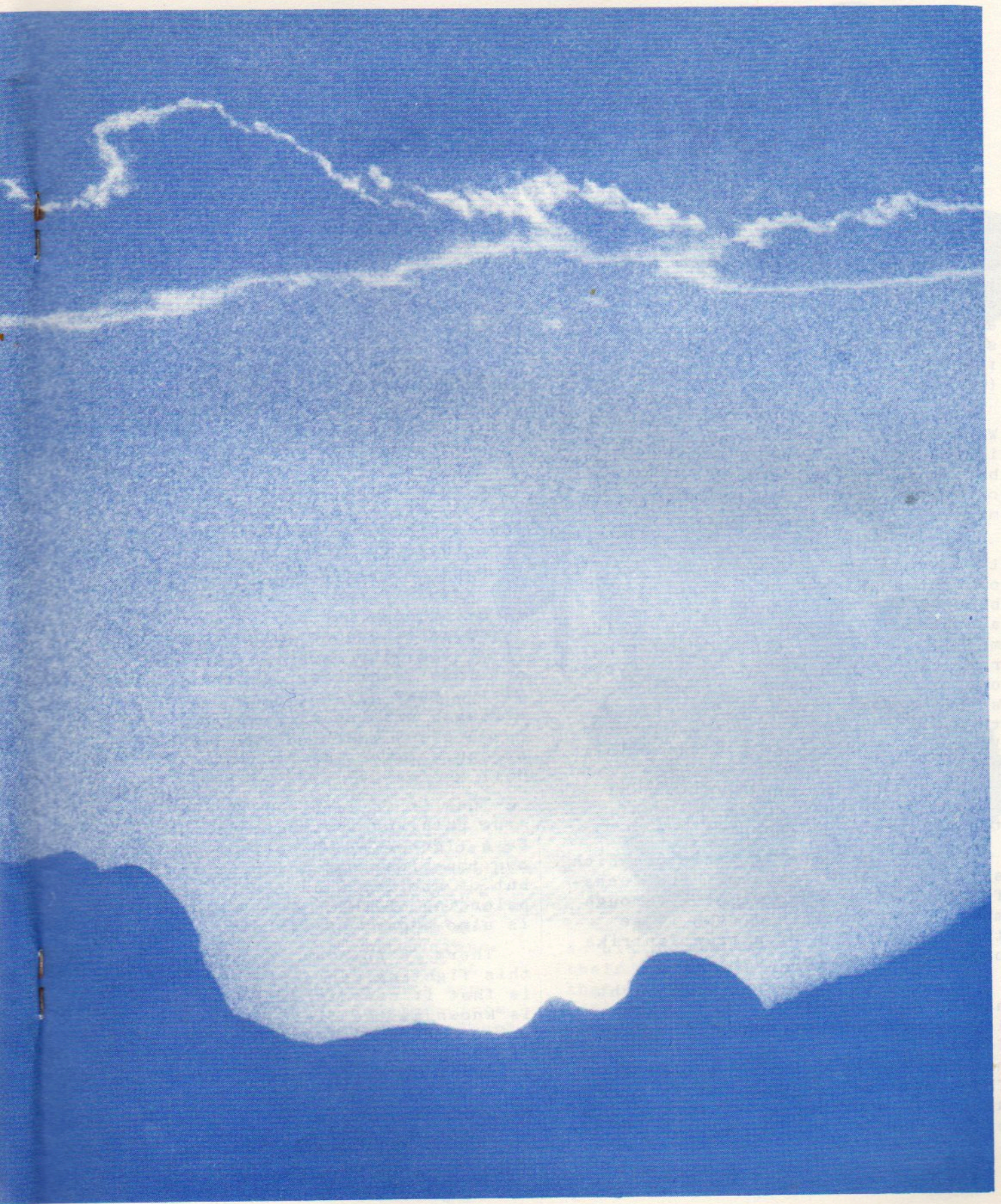
You are free!
- always were and always will be
but what a gift to humanity
The day You set Yourself free!

I haven't felt so warm in many years
To sing Your name in joy and free of fears
To have You show us it is really all Your play
My heart can only sing the glory of this day

I know this glow expands from inwards out
To all those ones who disbelieve and doubt
And even to the ones who try to block its flow
It will engulf them all - they all will come to know

CHORUS

A song by Nava Kumar commemorating
BABA's release.



Naradaji is one of the three brothers arrested on trumped up charges in connection with an alleged bombing attempt in Sydney.

LOVE and War

NARADA MUNI

In our ideology there are two qualities which make it both unique and candidly, the only really practicable means to both individual and social success. These two qualities or characteristics are fight (struggle) and love.

To understand how both Love and War (Fight) can go together hand in hand is something many cannot do but for the spiritualist, it not only must be understood but also must be practised.

In the following article I wish to discuss one particular dictum of Tantra which I feel explains beautifully this concept of Fight and Love. Although I will be using mainly Tantrik concepts it must be remembered that our Ideology is not only Tantra but also Dharma or simply Ananda Marga, as in effect they all say, and are, the same thing. Is not Dharma or the 'characteristic want of life' to be 'liberated from worldly bondages' (definition of Tantra) and that such a movement to that goal a 'path of Bliss'?

In Tantra there is a dictum which says: "I will fight and be successful by Lord's force flowing through me." It is in this dictum I see the very essence of a true Tantrika or follower of our Ideology.

Firstly it says: 'I will fight and be successful ...' This indicates straightaway that our Ideology is a fighter's path and not for the pacifist or battle shy. The common belief that the spiritualist is a droopy eyed, flower power yogi is rejected by our

Ideology. In Tantra there are three kinds of attitudes. First, there is the one where one contemplates doing an action but avoids it after realising the struggle involved. The second kind is where one starts a task but gives up after encountering some obstacles. Last, there is one who starts a task and continues to struggle until the goal is reached. This third kind is the true attitude of the Tantrik and why he or she is often likened to a warrior or soldier.

BABA once said that the reason why Ananda Marga will never die is because He has planted the 'seed of struggle' in the Marga. It is the very clash and effort put into overcoming one's difficulties that gives the mind the strength and intelligence to reach one's goal. A path without struggle makes one lethargic, dull and vain.

Thus it is seen that to follow 'the path' or ideology one must be a fighter - not only of one's own imperfections and problems but of society's as well. The balancing of these two 'fights' is also a part of Tantra.

There is however, one danger in this fighting mentality and that is that it can mislead one to what is known as the 'left handed path'. This 'Left Handed Path' is the way of struggle, fight, revolution, aggression, pride, power, strength, action, etc. It is said to be the path of Adharsha without Iista. Although the active fighting spirit

here is good, because it is devoid of any real benevolence or spiritual feeling (Love), it ultimately leads one to darkness and failure - even though originally there may have been some sincerity. The many militant and active groups and individuals in society today tread this 'Left Handed Path'.

On the other extreme, there is the 'Right Handed Path', where it is characterized by compassion, "love", non-violence, "surrender", tolerance, religion, humility, etc. It is the path of Iista without Adharsha. Although it has some concept of spirituality or spiritual goal, there is not sound practical way of achieving it. On the left they have a 'way' or 'cause' but that also is really their goal as they don't have anything to offer other than the fight. In our Ideology we have both Adharsha and Iista. There is both a clear method to practise and a clear concept of the goal to be reached. Thus Tantra is called the 'middle' or 'balanced' path.

The dictum first of all showed that one had to have a positive fighting spirit, similar to the left handed path, but it then went on to say "... by the Lord's force flowing through me." It is here we come into the concept of Love and spirituality that is characterised on the 'Right Handed Path'.

The only way one can avoid being crudified by the fighting spirit is to have this ideation or recognition of Lord's grace behind one's actions. "I will fight and be successful by the Lord's force (grace) flowing through me." It is this very recognition that separates a Tantrika or Sadvipra from the worldly revolutionary. Although the Sadvipra has the courage, vigor and fight of a revolutionary she/he also has the Lord's ideation to prevent any delusion or crudity. The sadvipra will fight and will



do his or her very best to achieve their goals but ultimately knows that everything depends on His benevolent grace. As Krsna said to Arjuna on the battlefield:

KARMA'YEVA'KA'RASTE MA'PHALES'
U KADA'CANA

i.e. "You have the right to your actions but not to their results."

A Tantrika does not believe in pseudo-surrender where one does nothing and asks God to do everything for you. Always a sincere effort is made but the results are left to Him.

This second aspect of the dictum ie. "... the Lord's force flowing through me" also speaks of BABA using His Dharmik jiivas as channels to work through. When one has really surrendered their actions to BABA then His omnipotent force manifests in the devotee. Such devotees, rather Sadvipras, by their very actions, get things done (or happening).

The Tantrik, the sadvipra, is not only a fighter but a lover as well. They have both the fight and courage of the 'left' and the Love and devotion of the 'right'. This Love I should add, is not your worldly 'love' which had best be labeled as passion, but rather a Universal Love which unlike passion is not confined to anyone or anything in particular. Universal or Divine Love is equal to all whether human, animal, plant or stone. It is this unique Love along with the fearless fighting spirit that makes the sadvipra able to be successful in both individual and collective life.

If either one of these two qualities are lacking then an imbalance will appear and complete success made impossible. Just as the Tantriks greatest enemy is hatred, doubt and fear, so too the greatest friends are Love, faith and courage. It is in this dictum discussed herein that I see these essential qualities are found. BABA once said that "I have come here to build up a human race who like to fight" and on another occasion: "The true devotee loves the world, the society and everything around ... " In other words, a true spiritualist is both a fighter and lover of Humanity. He fights the evil, but without hate

and loves everyone but without attachment or emotion.

It must be remembered that it was because the so-called good people did nothing against corruption and exploitation that the world is so rampant with it today. It is so true that because so many wars were created without any benevolence or Love that there is so much hatred and suffering today. Love alone cannot change oneself nor the world, a concerted effort has to be made to overcome the evil and develop the Love.

BABA said He likes a fighter and He also said He likes those who constantly think of Him. A sadvipra is one who fights while constantly thinking of Him.



BABA's Omniscience

The following story was written by a very old and devoted Margii in India, Acarya Sujit Kumar, who has known BABA very closely for many years.

BABA makes people believe what He is in different ways. He manifests His divinity in varied forms to different spiritual aspirants. To me He revealed Himself in a rather unique way. All these revelations of BABA prove that He is extraordinary above all human beings. Having once realised, you cannot help calling Him "living God", "Divine" or "Infinite Entity".

It was the early period of Ananda Marga. Although elder sadhakas and devotees often told me that BABA is divine, I couldn't understand their statement. My rational and scientific make-up didn't allow me to recognise BABA as God (divine) unless I had some personal experiences of His divine powers and super-human capacity.

BABA's look, to a commoner, is quite ordinary. I observed magnetism and charm radiating from His face, sometimes special glow emanating from His eyes, and His face changing with the very change in bhava (different mental states). These observations were insufficient for a new entrant to the Marga to be convinced of BABA's godliness (divinity). Hence BABA had to devise other methods.

Once I was in the jagrti at Jamalpur (small town in North India where BABA started Ananda Marga). BABA visited it in the afternoon. The people assembled for His darshan numbered about ten. BABA started giving discourse on philology (science of language) and grammar. He gave a talk on the history of different languages of the world, including India. His expressions were so commanding I didn't even imagine before of such a master philologist. In the end, He talked about Bhojpari, a dialect of India which does not have a grammar so far. To my astonishment He made its grammar within a few minutes.

Next morning about 10am He visited the jagrti again. The same persons were present for His darshan. Philology was again the topic of BABA's talk. He wrote a sentence in English to make us understand (there was a mobile blackboard, a duster and a few pieces of chalk behind His chair). He translated the sentence into Sam'krta (Sanskrit) and then into Vedic Sam'skrta (ancient Sanskrit). He wrote them on the blackboard. Soon He translated the sentence into Russian and Chinese languages as spoken today. He wrote them on the board. His writing was so swift as if He was the master of those languages. Then he compared the Russian and Chinese sentences with Vedic Sanskrit and explained the similarity among them. Elucidating the point, He translated the sentences into Russian and Chinese as prevalent 3,000 then 2,000 and then 1,000 years ago. He wrote them in their then scripts, i.e. as they were

in vogue 3000 years, 2000 years. and 1000 years ago. He discussed their similarity with Vedic Sanskrit, and also the gradual subsequent variations and transformations in the scripts with the lapse of time. He also explained the effect of culture and local climate on a language as well as many other interesting matters. He brought the discussion at a convincing conclusion that German, Spanish, English, Russian and other European languages as well as Chinese and Indian languages have their origin in one mother language.

All were dumbfounded, especially me. I failed to understand how an individual could know so many languages and scripts with such unbelievable masterly command. I wondered how one could write so smoothly and speak so fluently. After inquiring of an elder Margii brother I learned that BABA's academic qualification was only Intermediate Science. He did not have any library in His house, neither had He the wont(habit) of reading. I was further wonderstruck and became restless. My little intellectual achievements could not conceive how BABA mastered all those languages which are not available now even in writing.

The same evening I got an opportunity to go for BABA's darshan in the field where He used to go every evening for a walk. We were only two persons. After a big silence He asked me some questions on Astrology (my subject in the university) and when I could not answer, He provided the solution with the accuracy of a master knower. I fell at His feet at the time of parting. I did not know the state I was in nor did I know the duration. I got up only when He patted me and woke me up. We came back. The whole night I was in ecstasy, completely unaware of external knowledge whatsoever. Consequently an irresistible belief overpowered me that my BABA is truly Brahma, the Cosmic Entity, manifesting in a small physical body.

SECTORIAL NEWS

Unit Reviews:

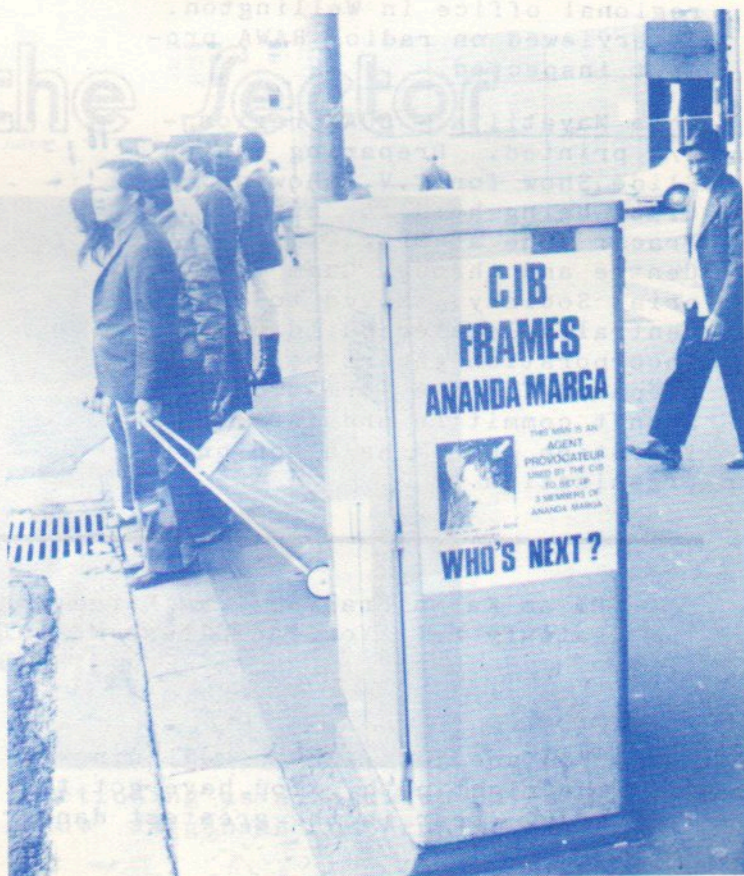
Hobart - Intensive postering carried out for Didi Malinii's visit. "The Mercury" (Hobart newspaper) printed a half a page article on the high school which was positive. Regular Saturday stalls being main prakar. Six week course to begin soon. A.M. high school received good coverage from another paper (Launceston) "Fast for Famine" appeal was successful in raising funds for the school.

Melbourne - L.F.T. and Margii interviewed on student radio (half hour), with Margii performing a song - good response. Postering and leafletting for one day seminar. Negotiated to set up AM as a meditation society on campus (Melbourne). Have been requested to do a course on Tantra Yoga by Technical College. Interviewed by major daily events programme "This Day Tonight" about BABA's acquittal - showed kiirtan, photos of BABA. Postering Uni. for O.S.C., Dharma and Free Bangkok Three. Set up film and talk at university on South Africa and social revolution - appeared in newspaper. Various postering, letterboxing for courses and seminars at colleges. Press conference in reference to Hilton bombing accusations - well attended. Appeared on several T.V. and radio stations. Interview with Sunday paper concerning ASIO harassment and Hilton. At Melbourne Uni. spoke on social repression and revolution from AM point of view, spokesperson being from Campaign Against Racial Exploitation to speak specifically about S. Africa.

Adelaide: Soup kitchen activity continues. Working with Aboriginal and Community leaders. Various

talks and seminars being held or about to be held. Setting up stall for "Hiroshima Week". N/L printed. Clearlight Health Foods being reorganised.

Ferth: Three Hour kiirtan and DC to celebrate BABA's acquittal. An open day was held for the school in which a hundred attended and fifty given UMM. Press coverage very favourable. Didi Malinii gave talk at school. Obtained boxes of blankets from appeal. March down city streets to celebrate. School being renovated. Fund raising continuing. Various one day seminars and O.S.C.'s being given. Extensive postering done.



Brisbane: Project work helping Aboriginal alcoholics through A.A. Regularly visiting patients on Sundays at hospital. Red Cross alert continues. Radio interviews held. Regional retreat planned. Various courses and talks happening. Extensive poster done.
Sydney: Extensive media coverage, especially regarding the three brothers, mostly sympathetic and positive. Very good school coverage (Sunrise) on major T.V.

show. Nagar Kiirtan celebrations in city. Various press releases and conferences issued. Participating in radical marches concerning the police attacks on women, aboriginals and homosexuals. Extensive poster done. Soup kitchen and various courses and talks at Uni., homes and jagrti. Three jailed brothers visited regularly. Radical groups becoming sympathisers. Attending court hearings.

Dada Bodhiishvara - was in Sydney last before being deported to U.S.
Didi Robinii - was in Brisbane region before also being deported to the U.S.

Dada Vacaspati - WELLINGTON region - Toured Auckland and North Island. Moved into a new regional office in Wellington. Interviewed on radio. RAWA project inspected.

Dada Mayatiita - GUAM region - N/L printed. Preparing Tantra Slide Show for T.V. showing. Class being held for nurses. Pracar done at Drug Crisis Centre and through Guam Vegetarian Society. Moved to more centrally located building. Incorporation papers being prepared for the formation of a unit committee and the registration of AM as a non-profit organisation.

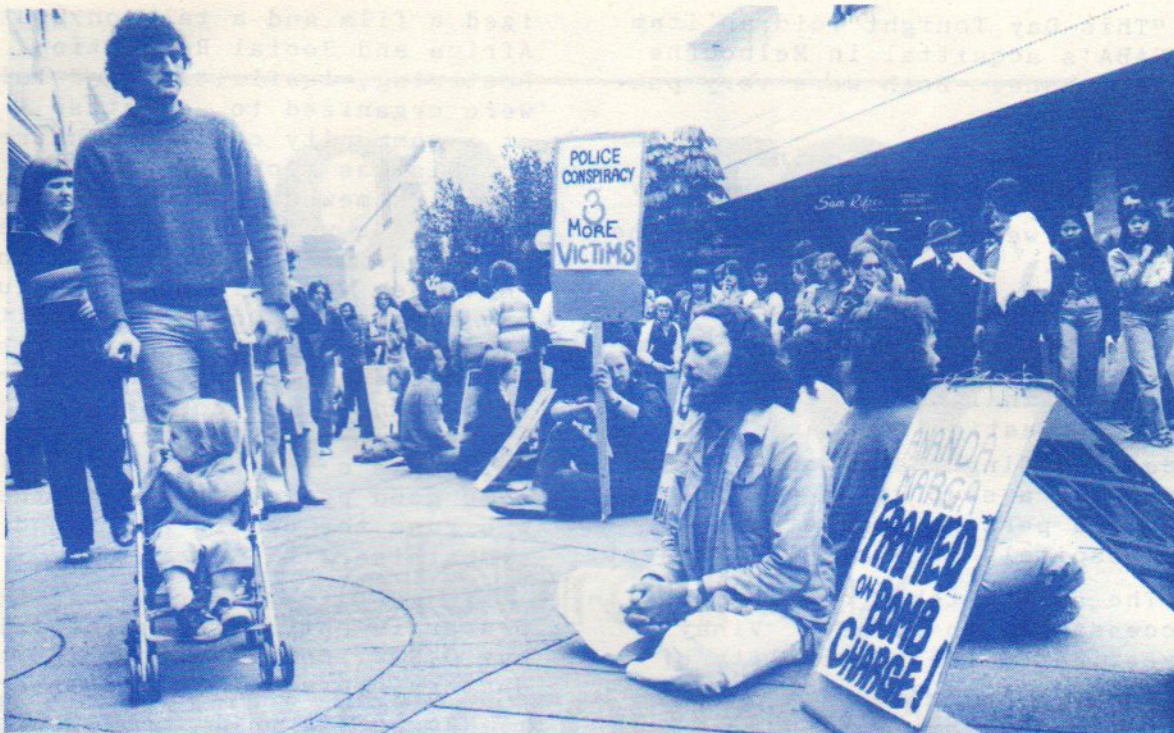
Didi Malinii - PERTH region - reviewed children's sadhana at the AM school. Also lesson reviews and consultations given. Street procession to celebrate Baba's acquittal. Various interviews in reference to BABA's case made on T.V. and radio. Sisters' D.C. Visited Narada's parents (one of three brothers imprisoned). One day GV/VSS camp held. Attended self defence classes.
- MELBOURNE region - Adelaide reviewed
- BRISBANE region - regional retreat held. Public talk given.
- SYDNEY region - visited the three brothers in jail. Worked on W.W.D. stall. Sisters' D.C. and meetings. Regular Nagar Kiirtan in city. Sectorial W.W.D. N/L printed. Preparations for W.W.D./U.K.K. Working on Kiirtan tape and chord sheets.

"I am Karma Brahma, I am Karma Brahma - only by action can you satisfy Me. You can please Me only by action."

BABA

"You are just in the beginning of your path. You are already on the right path. You have got the means to fight, go ahead without fear. Fear is the greatest danger."

BABA



Demonstration in Perth against the framing of our three brothers in Sydney

Around the Sector



Bliss Bakehouse in Sydney is functioning as a Sandwich Bar and will soon also begin baking bread. Jagganath and Arunima are behind the counter.

*More news next page.

"This Day Tonight" did an item on BABA's acquittal in Melbourne and Brisbane. Both were very positive.

In Brisbane a radio interview on 4zzz was also very favourable.

Papers were contacted about the acquittal.

Work has started with an aboriginal group. At the moment this involves driving some residents of the Aboriginal hostel to A.A. meetings. Investigations are being made regarding the possibility of arranging a soup kitchen. Visiting the aged persons ward at one of the hospitals is a regular project.

The soup kitchen continues quite successfully in Sydney. Vinay investigated the possibility of Margiis working at a local community play centre for children. This centre only has three full time workers and operates 5½ days per week, so Margiis are very welcome.

Margiis in Adelaide are having problems with the council. They have asked that the soup kitchen be moved to another location. In spite of this, the soup kitchen is very successful. Some of the men who regularly attend, have asked to help with the preparation of the soup.

A lot of energy is going into setting up an aboriginal hostel. Many good contacts have been made with Aboriginal and community leaders.

Blankets were taken to a camp at Perth. Attempts are being made to set up a bulk buying service for these people. Margiis attended a meeting concerning the Aboriginal hostel. It will be called "A.M. Aboriginal Live-In Learning Centre". Malatii will be doing a lot of work in this area. There is still much work to be done on this project.

Jamad Agni and Sunanda conducted a seminar and Chandra Shekhar gave a talk at the Perth University on the persecution of A.M.

At Melbourne Uni. Ananta organ-

ized a film and a talk on South Africa and Social Revolution. Postering, leafletting and talks were organized to advertise a talk at a community centre. The response to this was much different to the normal somewhat apathetic response. Complaints were made to the people in charge of the centre stating that they were aiding a revolutionary movement. One quite militant sister threatened to collect some friends and return with placards etc. to hold a demonstration of protest. Undaunted by this, Melbourne's intrepid L.F.T. did some good pracaar to the brother who runs the centre and found a sympathiser.

In Adelaide the response to pracaar is not quite as inspiring, but O.S.C. continues and introductory courses have been started.

Naciketa's philosophy class at Brisbane jagrti has a small attendance. The course at Mt. Gravatt is continuing in a private house. Postering, leafletting and a radio interview were conducted to organise the jagrti course. A public demonstration of Sadhana was held.

Sydney Margiis have organised a regular public demonstration of Kiirtan and Sadhana, along with leafletting. Placards were made to give some general A.M. information.

A regional retreat for Brisbane was held in Toowoomba on 28th-30th July. This was attended by Margiis from A.P., Brisbane and Armidale.

In Hobart plans were being made for a six week course. The Saturday stall continues to be the main source for pracaar.

Renovations are continuing on the school at Perth. Giita visited prospective parents and talked at the Leederville Community playgroup on AM education. A stall was held over three days to make money for the school. This was very successful.

ON TO VICTORY!

Celebrations

SYDNEY SECTORIAL SEMINAR

2~7 SEPT.

"You know the light bulb, you can normally hold it in your hand. But when it is turned on and filled with current, you can't touch it. Likewise, when you are doing the work you are like the bulb, untouchable."

BABA

"You should use all your capacities - physical, intellectual and spiritual. You must convert physical energy into intellectual energy and intellectual energy into spiritual energy. Intellectual energy is more powerful than physical energy and spiritual energy is most powerful. Today it is the intellectuals who are misguiding the society because they haven't developed spiritually. All the world's problems are caused by this. It is an 'intellectual extravaganza'."

BABA

'BIGGEST SECURITY CASE SINCE PETROV'

AFTER AN afternoon matinee of Star Wars, Richard John Seary, 26, walked down George Street, Sydney, and into the still bomb-damaged Hilton Hotel. It was 10 days after the February bombing which disrupted the Commonwealth Heads of State meeting and killed three men.

Seary found a policeman and volunteered his services. He says the NSW Special Branch police asked him to become a paid plant in the Ananda Marga sect.

He has said that police told him a major part of his task was to look for evidence of Ananda Marga involvement in the bombing of the hotel. He was to keep an eye out for other terrorist activity and report generally on the sect.

From week to week he reported back to the police — and in particular to Detective Senior Constable Krawczyk of Special Branch. Most of these conversations, he says, were tape recorded. He passed on devotional and other material to the police, and made reports on the sect's activities. He was paid a total of \$100 for the assignment.

Seary passed himself off to the sect as an expert in explosives and car stealing. He told them he'd once tried to blow up an abattoir. He worked on the sect's soup run through Newtown and Darlinghurst giving food to derelicts.

He gave members of the sect small sums of money from time to time, and borrowed a van from the Wayside Chapel — where he was also working then — to go posterizing and wall painting for the sect. He bore patiently Ananda Marga complaints that he did not meditate enough.

After three months his mission with Ananda Marga came to a dramatic end. The police arrested three members of the sect, Paul Alister, Ross Dunne and Tim Anderson, and charged them with conspiracy to murder a local nazi by blowing up his house in suburban Yagoona.

The hearing of those charges opened last week in the Sydney Central Court of Petty Sessions. Though the form-

In a Sydney magistrate's court, police are alleging that three members of the Ananda Marga sect plotted to murder the leader of the extreme right-wing National Front and attempted to murder the police when they were arrested.

The star police witness, an agent paid to infiltrate the sect, has alleged that Ananda Marga was also responsible for the bombing of the Hilton Hotel in February when two garbagemen and a policeman were killed.

The defence is suggesting that this evidence is a concoction, implying that Ananda Marga is being framed over both incidents. DAVID MARR relates in its context the story of the court hearing so far.

charges relate to the Yagoona business, it is clear that more is at stake. Accusations have been made by Seary linking the three with the Hilton bombing.

The Ananda Marga Yagoona plot, according to Seary and police, went like this:

Angered by the formation of the Australian National Front, members of Ananda Marga decided to murder its leader, Robert John Cameron, at what they thought was his home in Yagoona.

Late on the evening of Thursday, June 15, this year, after a couple of days planning, Seary stole a car and met Anderson, Dunne and Alister outside the walls of the Women's College at Sydney University, Newtown.

Dunne, according to this account brought the gelignite under his jumper. They discussed the plot and Anderson returned to Ananda Marga headquarters up the road while the others headed for Yagoona.

Seary says the police were alerted. He claims to have spoken to the head of the Special Branch, Detective Inspector Perrin, for some hours that afternoon.

The police found Seary driving the

Ananda Marga members around Yagoona. There was a chase and the car ended up in the front garden of a house.

The Seary/police account then goes on to allege that Dunne and Alister tried to detonate the bomb to commit suicide and take a few police with them. This was foiled, the three were separated and taken back to police headquarters.

Defence counsel have alleged that Seary got hold of the gelignite in the first place; that he had it with him in the car when he met the others before the trip to Yagoona; and that the account of a plot to bomb Cameron's house is a fabrication. Seary has denied this.

Meanwhile, the police raided the Ananda Marga headquarters in Newtown and claim to have found two letters addressed to the press acknowledging credit for the bombing in the name of the One World Revolutionary Army. The letters were said to be in Anderson's raincoat pocket. Anderson was arrested.

Seary gave his statement at headquarters from 4 am that morning. He says that at that stage the police told him he would not have to testify. (Later, when members of Ananda Marga posterized the

city with his picture and claimed that he was an agent provocateur, this decision was reversed. His identity was no longer secret.)

At 7 am, Seary left the interview, exhausted, and slept most of the day.

He kept moving about for the next fortnight, careful of his security. He was taken to court for stealing the car and given a one-year good behaviour bond.

Two-and-a-half weeks after the Yagoona incident, he was called into the Special Branch by Detective Senior Constable Krawczyk. Only then did he tell the police that, on the way to Yagoona, Paul Alister said that with Dunne, Anderson and a fourth member of the sect he had "fixed" the Hilton bombing — and that Dunne had been the one who placed the bomb, wrapped in newspapers and canvas in the garbage bin outside the hotel.

These serious accusations were not in Seary's statement given after the Yagoona night; nor are they in his diary account of the events of that night.

When asked in court last week why he had not passed on the allegation that Alister, Dunne and Anderson were responsible for the Hilton bombing for two-and-a-half weeks after he found out, he answered: "I thought the police would find out anyway. I thought I'd given enough."

Seary's credibility is crucial to the Yagoona case and — as it appears at this stage of the hearing — any Hilton case that might follow. But who is he?

Seary looks washed out. He is 26 and looks 40. He's dressed in a suit that looks like a child's: it fits neither at wrists nor ankles. His hair is oiled back from an emaciated forehead. He claims to have lung cancer, and perhaps only six months to live.

He has been a member of the Hare Krishna. They remember him as intelligent, but "pretty jumpy." He also gave the police information about his time with this sect. There he learnt

Continued on page 8

'BIGGEST SECURITY CASE SINCE PETROV'

Continued from page 7

Sanskrit and Tantric philosophy, both of which helped his assimilation into the Ananda Marga.

He has told the court he comes from a wealthy family and married into a wealthy family. "I'm poor by intention." He no longer lives with his wife and two children. He was given a short sentence for vagrancy in Kempsey in 1970. Later he used heroin for a while and was given a bond in Sydney for possessing the drug. He says he was never an addict.

Seary seems to take a romantic view of himself. He keeps a diary divided into

to murder Robert John Cameron by bombing his Yagoona house.

But from the first day of the hearing last week, when Seary made his Hilton bombing allegations in court, the ultimate attention of police and lawyers present shifted to the hotel bombing.

In a sense this may emerge as the first round of the NSW Special Branch case concerning the Hilton bombing. One assumes the police have no motive in the Yagoona case other than what they see as the pursuit of justice. However, convictions in this case would appear to have certain, almost inevitable, consequences:

If the jury convicts Alister, Dunne and

For a short time in the Sixties the Ananda Marga movement was politically powerful in India. It had been founded 15 years before by a railway clerk in the State of Bihar. Public servants, intellectuals, even some members of the judiciary were attracted to its mystical and highly disciplined vision of the pure life. Margis meditate, take no drugs or stimulants and live with a minimum of personal possessions.

In 1971 Baba was imprisoned in Bihar. One of his lieutenants and his wife gave evidence against him accusing him of ordering a series of murders. The prosecution claimed that six former disciples had been murdered when they tried to leave the sect.

It took five years for the case to be heard and, in fact, Baba was acquitted

were acquitted when a video tape of the incident overturned police evidence.

● In August, 1977, the Indian High Commission chancery in Canberra was burnt out, and the commission claimed it was the work of the Universal Proutist Revolutionary Federation (UPRF) which it regards as the political wing of the Ananda Marga. No charges have been laid.

● In September 1977, it is alleged that Colonel Iqbal Singh, military adviser to the Indian High Commission, was stabbed and abducted in Canberra but fought his way free somewhere on the Cooma Road. John William Duff, a member of the sect, has been charged with this. His first trial in May was aborted over a technicality after 12 days hearing; his second trial began last week.

● In October 1977, an employee of Air India was stabbed at his desk in Mel-

all columns continued on next page



Two held on Ananda Marga trial protest

Two members of the Ananda Marga sect were arrested during a demonstration in the Hay Street Mall today.

The two were carried by police to vans and taken to Central Police Station.

Greg Firmstone (28), of Perth, and Paul Mundell (28), of West Leederville, were both charged with having taken part in an unlawful demonstration.

At 10am about 14 members of the sect began a demonstration protesting about the trial of three Ananda

Marga people in Sydney.

About 10.45am two police approached one of the sect's Perth leaders, Mike Towsey. He was asked to break up the demonstration.

He told police he did not have the authority, but moved away when asked by the officers. Four constables then asked 11 meditating people to move on. All but two did.

After several attempts to communicate with the two, police picked them up off the pavement and carried them to a van.



Meditating Ananda Marga member Greg Firmstone is confronted by a policeman trying to wake him. Eventually he was arrested, picked up and carried to a police van. Pictures: Ron D'Raine.

the "periods" of his life. He has not told the court what the early periods are, but the seventh was getting out of Australia and working in England. He was writing then, horror stories and science fiction, and had a play workshoped in Bristol.

The eighth period began when he got back to Australia in 1977 and took up opal mining.

The ninth was his time with the Wayside Chapel and the tenth was as a plant in the Ananda Marga. He plans to publish the diary when he reaches 60. "But you may well not reach 60," one of the barristers remarked. Seary nodded.

He mumbles much of the time, but his answers are formal and articulate. After three days of solid cross-examination he still refused to be needled by the often damaging and scornful questions of defence counsel. He is willing to a fault.

From time to time he makes comments that suggest that, in the classic way, he knows how disliked informers are and how undervalued he is by the police for whom he has worked.

He claims not to have been after the \$100,000 reward offered for the Hilton bombers.

★ ★ ★

The principal charge Alister, Dunne and Anderson now face in the Central Court of Petty Sessions is of conspiracy

Anderson for the Yagoona business, it would vindicate the methods and style of the Special Branch. The Hilton trial proper would almost certainly follow.

And should convictions be obtained in THAT matter, the current paranoia about terrorist activity would appear well-based, and the draconian new laws proposed to protect us from terrorists and to increase police powers would appear concomitantly justified.

At the moment for instance the Federal Government is considering setting up yet another security force in Australia, described as a "crack" outfit of spies, police and army to protect VIPs from terrorists.

In that context, the Yagoona hearing could turn into the most important security case in Australia since the Petrov affair of 1954-55.

Ananda Marga has been the centre of attention from police all round the world. The Hilton bombing has been linked to the group in police and press speculation. Seary is the first witness to support this theory.

The press has reported that the police believe the explosion that killed three men may have been part of an international terrorist campaign to force the release from an Indian jail of Baba, the Ananda Marga leader. The Indian Prime Minister was staying at the Hilton at the time of the explosion.

last month, though he is now held on further charges. In that time the Ananda Marga movement spread abroad. It began to acquire a reputation for perpetrating terrorist acts in Europe and Australia against Indian diplomats and government employees to force the release of Baba. Several members of the sect have immolated themselves in the cause.

Ananda Marga appeared in Australia in the early seventies.

The Australian Ananda Marga now claims 500 members, runs three schools (with government assistance) and publishes a newspaper, Dharma.

Rumours that the Australian branch of Ananda Marga was involved in terrorist activity surfaced regularly after Baba's initial conviction in 1976. The sect became, to some newspapers, Australia's Baader-Meinhof gang.

But the police have secured no major conviction against the sect, despite evidence of massive investigations and raids on Ananda Marga houses, schools and offices.

The main allegations against the sect are:

● In late 1976, police arrested three Ananda Marga demonstrators outside the Indian High Commission in Canberra and charged them with assault. All

bourne. The Indian High Commission claims it received a note from the UPRF claiming responsibility and demanding the release of Baba. No charges have been laid.

In all the catalogue of accusation against the sect — in the midst of which the Department of Immigration deported and banned the entry of Ananda Margis to Australia — the one police victory was a conviction and fine against a sect member for leaving a bloody pig's head on the counter of Air India's office in Sydney.

Against this background, the Yagoona case is puzzling. Other allegations of Ananda Marga terrorism in Australia — and virtually all the allegations worldwide — involve attacks on Indian diplomatic officials or Indian government employees. This does not. The alleged target was a fringe right-wing Australian political figure.

And virtually all the alleged attacks come with a demand for the release of Baba. There is much evidence, including that of a further 29 prosecution witnesses, yet to be called. But so far the court has only been told that Cameron was attacked because in words Seary attributed to Anderson: "He's a demon. The Government is not strong enough to deal effectively with him, therefore spiritual-minded people must deal with him."

Seary is still being cross-examined. The hearing continues on August 16.

At heartland of Ananda Marga

Robin Osborne backgrounds the controversial indian movement and its charismatic leader

THE TRAIL begins in Patna, India, the capital of Bihar state, with 60 million one of the most populous. Patna has become a pilgrimage place though the focus of attention is not a spreading tree but a thin man in the central jail.

"Mr Sarkar receives no special attention," the jail superintendent says, "to us he is just another prisoner." To millions around the world P. R. Sarkar — Anand Murti as Indians know him — is "Baba" (Father, or Reverend One), the leader of Ananda Marga, a philosophy asserted to hold the answers to the problems of humanity.

After his arrest a spate of protest posters appeared in world capitals. The demand to "Free Baba" was made at frequent mass demonstrations outside the Indian high commission in Canberra. Because of a man 9000 kilometres away, India threatened to sever ties with Australia.

Despite all such efforts Baba did not come out of jail. In March 1977 the Patna court sentenced him to life for "conspiracy" and "murder". He is now appealing to the high court.

Sarkar, now 57, was born into a subcaste known for its abundant intellect and current inability to convert that to wealth. Before the war and after he occupied a minor clerical post in a railways workshop at a regional bharati town. An ex-colleague remarks: "He came to work clutching his tiffin box, like a typical worker, and went home at day's end. But Baba — I call him 'Baba' though I'm not a margi — was very different."

He had only high school education but impressed his fellow workers with his knowledge and what they felt were superior spiritual powers. He introduced them to yoga and meditation and was well versed in the Sanskrit classics. In 1955 he announced that he had gained an enlightenment and was ready to forsake the railways to pursue a higher ideal. The decision to become a *sannyasi* (renunciant) was a conventional one in Hindu religion.

"Baba" announced that he would found a movement, to be called "Anand Marg" (the path of bliss) and that he would devote his life to helping others attain it. Several colleagues followed him. One of them says: "It was a natural decision to follow our guru. We had no idea of how we would exist, yet it did not seem an upheaval in our lives."

In the mid 1960s Baba was addressing rallies of 100,000 ordained and lay margis, who pledged financial support. The movement wasn't a personality cult, Baba did not drive a Cadillac, travel the international guru circuit or perform dramatic "miracles of proof". Marg literature seldom showed a portrait of the man who still looked a conservative clerk from the railways.

"He told me that he could affect apparent eccentricities of dress or behavior as this would put people off," Sarkar's secretary Ramanand explained to me outside Patna jail. "But those who were close to him witnessed many amazing things. Once Baba started talking to a stranger, a fellow customer in a fruit stall. He asked what the man did and learned he was a mathematician. He then engaged the man in deep conversation about higher maths, so complex that the man

couldn't follow. 'Which university are you from?' the professor asked, and Baba replied that he'd never studied maths in his life."

He hadn't studied politics either yet he formulated an analysis of humanity's development. Power struggles emerged out of primitive society, with the warriors trying to dominate the herd. By the middle ages — the theory applies globally — the power balance had tilted to the intellectuals, priests and politicians. These men became elitist and abused their power. This change coincided with the beginning of industry and the birth of commerce. Merchants became the ruling class. "All virtues lie in money" is their guiding motto. Sarkar believed the process to be cyclic, constantly unfolding but always returning to the same point.

Put beside the *Communist manifesto* this theory shows some similarity to marxist analysis. But Sarkar's next step signifies a parting of ways. "When the mass controls society — after a revolution, sanguinary or otherwise — people cannot think about anything but their bread and butter. Their psychic condition is the same as at the dawn of history."

From these considerations PROUT (Progressive Utilisation) emerged, a kind of spiritual socialism. Its doctrines include: "No individual shall accumulate any physical wealth without the approval of the collective body"; and "There shall be maximum utilisation of all physical and spiritual potential in human society."

With funds from overseas supporters and the Indian government, the Marg founded a well equipped relief team. Based on a 500 acre school-farm-headquarters complex in Ananda Nagar (village of bliss), a tribal area in west Bengal, it mobilised for local emergencies. There was no shortage of recipients: a famine in Bihar, floods in Bengal, then the greatest shock of all, the Bangladesh war which sent millions across the border into India.

In those days a smiling Indira Gandhi, riding a crest as the "liberator of Bangladesh", handed an official donation cheque for 10,000 rupees (\$1200) to a Marg leader. "We are pleased to help your fine refugee work," she said.

By the late 1960s the Marg had an estimated 12 million followers in India and branches in 50 countries. Then the first storm cloud appeared on the horizon. Radio Moscow denounced the Marg as "a bourgeois organisation using false ploys to seduce the masses".

This indicator of the Kremlin line did not escape the notice of India's two main communist groups, the CPI, then supporting Indira Gandhi's Congress, and the CP (marxist) which had recently won the state elections in Bengal.

Internally the Marg had troubles of its own. Two leading margis rebelled against Baba and began campaigning to dislodge him. One of them, Baba's private secretary Visokhanand, allegedly began an affair with Uma Sarkar, Baba's wife — like her husband, she had taken a vow of celibacy as is customary for renunciants. After some months the couple secretly eloped and moved to Calcutta where they attempted to establish an "alternative Anand Marg".



TIM JONES



SARAH CHILD



CAROLINE SPARK

Three Ananda Marga members currently imprisoned in Bangkok

Then came the "Ranchi incident". The Central Bureau of Intelligence raided a Marg house and arrested 20 followers after allegedly finding bombs and guns in a drain outlet. The police claimed that among the followers was Madhvanand, a monk who had plotted against Sarkar.

After a week with CBI officers Madhvanand appeared, at his own request, before a magistrate supposedly to make a confession; the sentence for possessing weapons would of course be heavy. To his surprise the magistrate heard Madhvanand's complete denial of all charges. "I was not even in Ranchi on that date," he swore. "However," he continued, "I wish to present another statement." He gave the court a 32 page document, typed in what a Patna lawyer describes as "too perfect English".

The statement alleged that on direct orders from Anand Murti he and a helper had murdered six defectors and dumped their bodies in a distant forest. The magistrate accepted the document, though hindi is the language of Indian courts. Madhvanand remained in custody, the CBI set about completing its case.

The emergency was then three years away. The police needed watertight criminal charges. They arrested Sarkar in late 1971. The CBI's special prosecutor pleaded that while Sarkar had not "actually participated in the murders, he had abetted them and should not be released on bail. He has a passport and foreign connections and may well flee the country." The court agreed and a trial date was set.

Uma Sarkar emerged from the oblivion of her alternative Marg to join in testimony against her husband. Still pre emergency, there was no press censorship, but the papers were full of the news of sheikh Mujib in Bangladesh. "The country India saved." Though Baba had been effectively silenced, the movement continued to operate, albeit on a paranoid level.

On an afternoon in February 1973, the prisoner Sarkar experienced back pains and later that night requested medical attention. He had previously suffered some illness but as a longtime yogi was in good condition. One assumes that to ask for treatment he must

have been in considerable pain.

After phoning Bihar's chief civil surgeon, the prison doctor presented Sarkar with a dosage of low strength sedatives. Sarkar became comatose, his breathing slowed, body blackened.

Sarkar recovered, but from that day has fasted continually, taking only 150 grams of watery curd as an evening "meal". The result has been to leave him emaciated, hard of hearing and too weak to converse, yet apparently alert mentally. More surprisingly he is alive, which medically he should not be. But his fast failed to achieve its purpose: an official inquiry into the incident.

When Indira Gandhi proclaimed an "emergency" in June 1975, she banned movements "suspected of plotting to overthrow the government", which included Anand Marg and the third, marxist communist party, the CP (marxist-leninist).

Many margis and marxists were arrested under the Maintenance of Internal Security Act (MISA) and jailed without trial. Some margis were charged. Ranjan Dwivedi, a supreme court advocate married to an american, was accused of the grenade murder of L. N. Mishra, then Indian law minister, and incarcerated.

Baba's final appeal reached the Patna courts in February 1977. He was advised by top local lawyers and a London QC. The trial ran for several weeks during which newspapers gave only the prosecution case.

Four years after Sarkar's arrest, and ten years after the alleged murders, the police evidence seemed even sketchier. When the bodies had been found they were so decomposed as to be virtually unidentifiable. None carried personal papers. With great emotion a witness "positively identified" one victim as his son who had run away from home at age 13: the judge did not question this statement despite the relevant photo being of a 40 year old whose face was largely concealed by long hair and a beard.

Sarkar got life with the option of dormitory or solitary confinement. Choosing the latter he moved into a cell which has the "special privilege" of a small fan and the ambience of a dark cave.

Baba's followers say he will emerge when he is ready.

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